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SUNDAY, December 19.

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 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Carol Service.
 Finchley (East), Squires-lane Council Schools, 6.30, Dr. J. LIONEL TAYLER.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. STANLEY P. PENWARDEN.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Harlesden, Willesden High School, Craven Park, 7, Rev. J. ARTHUR PEARSON.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. S. P. PENWARDEN; 7, Rev. W. H. DRUMMOND, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11, Rev. F. HANKINSON; 7, Rev. CHARLES ROPER, B.A.
 Kilburn, Quex-road, 11, Rev. CHARLES ROPER, B.A.; 7, Rev. F. HANKINSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. JOSEPH WICKSTEED, M.A.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, P.S.M., Mr. J. KINSMAN; 6.30, Rev. JOHN ELLIS.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. D. DELTA EVANS.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-rd., 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. HERBERT McLACHLAN, M.A., B.D.

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 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
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 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
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 DOVEY, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12, Rev. J. HAMILTON VANCE, B.D.
 EVESHAM, Oak-street Chapel, 11 and 6.30, Rev. W. F. KENNEDY.
 GORTON, Brookfield Church, 10.45, Rev. E. G. EVANS, B.A.; 6.30, Rev. GEORGE EVANS, B.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. CHARLES HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
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 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
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 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. CHARLES TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
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 LIVERPOOL, Hope Street, 11, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet Road, 11, Rev. J. C. ODGERS, B.A.

DEATHS.

HINCKS.—On December 12, at Clifton, Alice, daughter of the late Rev. Thomas Hincks, F.R.S., formerly of Leeds. R.I.P.

JOLLY.—On December 10, at Godstone House, Sydenham, of pneumonia, Sydney Blake Jolly, M.B. Cantab., second son of the late William C. Jolly and Mrs. Jolly, Upper Terrace Lodge, Hampstead, aged 51.

TITFORD.—On December 6, at Hornsey, Sarah Titford, aged 83.

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THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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NOTICE.

THE "INQUIRER" will go to Press on WEDNESDAY next week. Editorial Matter and Advertisements should be at the Office not later than TUESDAY Afternoon.

NOTES OF THE WEEK.

We are at a loss to understand why Mr. Robert Blatchford should lend himself to the ignoble task of stirring up strife between England and Germany. The rôle of scare-monger does not fit the author of "Merrie England," and it seems most charitable to suppose that he is the victim of some temporary obsession. But meanwhile the mischief which his letters in the *Daily Mail* may do in kindling suspicion and dislike among the inflammable elements in both countries is very real, and they cannot be denounced too sternly. There is no reason to regard Mr. Blatchford as qualified to speak with authority on this subject; but his wild words about "blood and iron" will go far on the wings of popular journalism, and they call for renewed effort on the part of men of wider knowledge and a stronger sense of public responsibility to strengthen the bonds of international friendship and frustrate this anti-social and unpatriotic campaign.

It is interesting to note that with the beginning of the year *The Guardian*, which, in spite of the popularity of its rivals, may be called the leading Church weekly, will reduce its price from threepence to one penny. This step has been taken evidently in the interests of a larger circulation, and a wider popularity. An editorial in the current number contains the following frank confession. "If *The Guardian* is to maintain its high standard of usefulness, it can only be by reaching the large body of Churchmen and Churchwomen in something like the same proportion as that in which the great Nonconformist journals are able to reach their co-religionists. Excellent as are most of our Church contemporaries, they, no less than ourselves, have to confess that the support they receive, large as it is in bulk, and cordial as it is in kind, is yet lacking in numerical strength as compared with that given to the publications of other Christian bodies." Though the point of view of *The Guardian* is not ours,

and we often wish that it were endowed with wider spiritual sympathies, we wish it all success in its new venture, and, in view of its excellent literary reputation, we note with satisfaction that there is no desire that the contents of the paper should be less accurate or less learned than of old.

It is a little amusing to find *The Guardian* hailing the formation of a Nonconformist Anti-Socialist Union with special delight on the ground that it will help to liberate the religious work of English Dissent from "elements which have nothing to do with religion, and indeed are quite alien to its spirit." It might have been judicious to take the statements of the prospectus with some allowance for their partisan character, and to remember the quiet assumption so often made by *The Guardian* itself that there is a necessary relationship between Conservative politics and good Churchmanship.

In this connection a significant protest appeared in the *Manchester Guardian* on Monday from the pen of Canon Hicks, under the heading, "The Church of England as Electioneer." "In common with the other rectors of Manchester and Salford," he writes, "I am receiving repeated appeals, circulars, and messages from the Diocesan Office, urging me to see that my parishioners are canvassed from house to house, and every elector pressed to vote only 'for Church and schools.'" "It is a misguided policy," he continues, "to tell Churchmen that they must not, on peril of their Churchmanship, consider the momentous issue of Free Trade, which means so much not only for the well-being of Lancashire but for the peace of the world. It is misguided to make it a test of good Churchmanship to be blind to the question of the rights of the House of Commons, or the menacing power of selfish wealth, or the bloated tyranny of the liquor trade. All these questions touch morality and religion at many points. The Church can exist, aye, and thrive, though disestablished and disendowed; but she cannot survive at all unless she remain a spiritual and moral leader in the cause of freedom and sobriety, and a champion of the poor."

EVIDENTLY Canon Hicks fears lest organised "Clericalism" should become dominant, with the consequent hardening of anti-clerical feeling and a growing chasm

between official religion and the life of the people. It is quite possible that what has happened in France may be repeated here. On this subject the Paris correspondent of the *Westminster Gazette* has just been making some very pertinent remarks à propos of the action of the French bishops in the present electoral struggle. His conclusion is that it is their interference in politics on the anti-popular side which makes the French clergy so unpopular compared with their brethren in Ireland, Bavaria, and Austria. He proceeds to make the following significant prophecy: "Suppose there to be a French clergy that are poor, modest, no longer threatening their flocks with the thunder of the Church, dwelling less in their sermons on the pains of hell and the minute regulations of the Roman discipline—such as abstinence from meat, rest on Sunday, &c.—but developing eloquently the eternally consoling parts of Christianity; suppose that the clergy were no longer Royalist, but decisively attached to the Republic, that the curé no longer dined at the château, but frequented almost exclusively the society of his brethren and of working men or peasants, treating them on a footing of complete equality; rejecting all idea of domination, and restraining any tendency to authority; then, and with such a conciliatory policy, we can safely declare that in less than twenty years France would have ceased to be anti-Clerical."

We pay to-day our respectful homage to the *Cornhill Magazine*, which has just issued its Jubilee Number. It will always be associated in the literary mind with Thackeray, and it is fitting that Lady Ritchie should contribute some account of her father's labours in connection with it to the special number. Another of its great editors was Leslie Stephen, and among the notable services which it rendered to letters must be reckoned the publication of R. L. Stevenson's *Virginibus Puerisque*, though, with the fallibility of judgment to which all editors are liable, it declined Ruskin's "Unto this Last." It is pleasant to find that the more flashy and pictorial methods of modern magazines have not driven the *Cornhill* off the field, and that it still pursues the even and interesting tenor of its way. Mr. Humphry Ward's new story is appearing at present in serial form in its pages

EDITORIAL-ARTICLE.

THE NEW TESTAMENT AND MODERN LIFE.

"If we are really confronted with disquieting signs of great and fundamental changes in the social and political system that has lasted so long, it is the Gospel above all things that can reassure us. The Gospel is the great protest against the modern view that the really important thing is to be comfortable." —PROFESSOR BURKITT in Cambridge Biblical Essays.

"The first business of mankind is not to make money, but to elevate the greatest number of human souls physically and morally." —JOWETT.

THE New Testament, we wrote last week, is the literature of primitive Christianity as it stands at the parting of the ways, still absorbed in the great Presence and Memory, but realising with growing clearness that it is to be a missionary power in the world. The perception of this fact is, indeed, the most striking result of the careful study of its writings which is now possible to us. It takes us back into the glowing faith of the early days. It helps us to feel the moral fervour, the passionate strength of conviction, the intense reality of the greatest religious movement the world has ever known. It may have used temporary forms of thought and adapted itself, as every popular movement is bound to do, to its surroundings; but Christianity won its way because it preached the character and spirit of JESUS CHRIST, and the divine love and pity which he made known. In comparison with this everything else in the New Testament sinks into insignificance.

How does this affect the position of the New Testament in modern life? Has it any assured position at all? The feeling is very common that it has lost much of its value under the scrutiny of modern knowledge. It speaks no longer with a voice of calm authority. It has no final word for every difficulty of doctrine and practice. We have substituted a human growth for a divine creation. Men are saying this, some of them with a sense of grievous loss, others with the proud confidence of discovery; but in either case the result is that the New Testament is less read—perhaps it is even less loved than it used to be. And yet have we, in changing our point of view, really lost our religious treasure? MATTHEW ARNOLD's question:

"'CHRIST,' some one says, 'was human as we are.' . . .

'Well, then, for CHRIST,' thou answerest, 'who can care?'"

was the expression of a momentary fear, before the vision had grown steady; but experience has not justified its anxiety. We have studied the life of CHRIST closely, critically if you will. We have recovered the surroundings, the human traits, and the result is that the portrait has become living once more. It has stepped out of its ecclesiastical frame into the busy ways of men. He

touches human life again; he lives in its struggles. This strong, gracious figure, as he taught in Galilee and died upon the cross, means more, not less, for our religious needs, for love, and for guidance, and for all the quickening power which is the MASTER's gift to the disciple. Our change of attitude towards the New Testament should have a precisely similar effect. It has become something greater than an armoury of texts or an infallible authority upon doctrine. It is alive once more with the life that created it. It takes us back to a time before the mind had become preoccupied with the secondary things of faith, with its intellectual definition or its organised government, when everything was still subordinate to the spiritual aims and the moral enthusiasms of the Gospel, and the message rang out, simple and clear, "Let this mind be in you, which was also in CHRIST JESUS." If our own time needs to know this truth that Christianity is a life before it is a doctrine, if it is gain and not loss to pass from the bondage of the letter to the freedom of the spirit, if there is more religion in the high emotions of a life that has felt the touch of CHRIST than in orthodox opinions or a critical temper, then it is to the New Testament writings that we shall still turn for our fountain of inspiration and our standards of excellence.

But there is another direction in which a serious attack is made upon the authority of the New Testament, and it does more than even the most startling critical opinions to undermine its influence upon modern life. It is a moral attack, and it is one which religious people must bring themselves to face. There is a growing feeling that the moral principles of the New Testament and the principles of the society in which we live are incompatible. It has its source, not in any sense of the heroic impossibility of some of the Gospel teaching, but in a total failure to sympathise with the moral and religious ideas of Christianity. They kindle no reverence. They evoke no response. They are not studied or criticised or opposed. They are treated simply as though they did not exist. The New Testament writers called this the spirit of the world, and the spirit of the world is with us to-day, with all the insidious temptations of a time which is marked by a keen appetite for money, a growing devotion to luxury and comfort as the supreme ends of living, and a consequent waning of religious earnestness and coarsening of national ideals. The steady aggression of finance in politics, the gradual disappearance of appeals to moral enthusiasm and religious motives over wide fields of our public life, and the absorption of large masses of the population in gambling and sport to the neglect of other and higher interests, are among the features to which we refer. It is not candid study, it is our growing materialism which is destroy-

ing our reverence for the New Testament and for Christian ideals of life.

We are familiar with the attempts which are made to justify this abandonment of Christian teaching at the bar of fact. It is becoming almost a commonplace in some quarters to treat the principles of CHRIST, his pity and love, his care for the helpless and weak, his appeals to generosity and self-sacrifice, all that lives for us in the New Testament, as the fantasies of an unpractical dreamer, who spoke as he did because he did not know how the world was made. Force rules, and in the struggle the rich and the strong alone can survive. This is the fashionable way of using popular scientific phrases and fallacious scientific arguments, to cheat the conscience and justify violence or unscrupulous greed. It is as hollow as most other attempts to do without morality; but it is armed at the present time with all the hard and insolent aggressiveness of the worship of Mammon. "I rejoice at the power of money in politics," Mr. A. A. BAUMANN wrote in a recent number of the *Fortnightly Review*, and he went on to urge that the wealthy classes in England should use their enormous money power in a scientific manner for their own political ends. It is the effrontery of the confession which is so amazing, the vulgar boastfulness of its paganism. A short time ago men would have been more reticent in deference to Christian prejudice. Some veneer of sentiment would have concealed this blatant worship of wealth. But now the gauntlet is thrown down and the conflict joined; and it is one in which there can be no compromise. There may, at first, be some confusion; for these new pagans will be anxious to secure whatever advantage is to be got for themselves by still calling themselves Christians and subsidising churches. But there is no place in their creed for even a phantom of what the Christian means by GOD, while the teaching of JESUS CHRIST is openly and loudly mocked. These men, we know, are digging a pit for themselves. Selfishness, even on this colossal scale, is always self-destructive. If there is one clear lesson of history it is this, that the men who lift themselves up in vain boastfulness to do what is right in their own eyes are not fit to survive. The pitiful CHRIST survives, while the NAPOLEONS of war and finance die and return to their dust. In the experience of every man who is not blinded by his own prejudice or greed, there is something mightier than the force of the strong right hand or the obstinate will or the insatiable appetite. It is the divine force of Love—Love whose crown is of thorns, whose throne is the cross, and whose empire is in the hearts of men. Well may all Christians call a truce for a season to their differences, while they consecrate themselves with eager faith and devoted enthusiasm to the divine mission of convincing men that the Spirit

which lives in the New Testament still lives and reigns in modern England, in face of a paganism as insidious in its arguments and as boastful in its menace as any which the Christian centuries have known.

LIFE, RELIGION & AFFAIRS.

THE STUDY OF RELIGION IN THE ITALIAN UNIVERSITIES.*

BALDASSARE LABANCA is Professor of the History of Christianity in the University of Rome. He has occupied his present Chair since the year 1886, and he is at present the sole representative of the official teaching of the history of religion in the Italian Universities. In the year 1890 he published a *brochure* entitled "Difficulties, New and Old, Attending the Study of Religion in Italy." Mr. Jordan has now translated this little volume, incorporating with it a careful account of the present state of religious studies in Italy, and a most interesting survey of the progress of Italian Modernism.* The whole forms a volume of peculiar interest for those who would follow the fortunes of religion on the European Continent at a moment of acute inner crisis.

The story which Professor Labanca has to tell is, in any case, a saddening one. But its sadness lies chiefly in the fact that he is speaking to deaf ears. The growth of the Modernist movement might, indeed, have afforded him a temporary gleam of hope. But the cause to which he has devoted his life—the promotion of the official study of religion in the State Universities—is one which even the growth of Modernism could not at once appreciably further. The success of that cause must depend primarily upon a changed attitude of the Italian Government, and that attitude is not likely to change so long as the popular interest in religion retains its present unpropitious character. All who know Italy well will recognise the justice of a characterisation of that interest by Professor Labanca himself. He speaks of Italy as being divided religiously between the adherents of a semi-democratic Papalism and a semi-aristocratic Indifferentism. That exactly sums up the situation. And this situation is so much the more hopeless that these two paralysing forces are the result of a long tradition. The Roman attitude towards religion has never varied. Religion is an affair of Government, a higher aspect and expression of the national order. So long as the rule of the religious hierarchy is not disputed, religious authority is both administered and accepted with the same easy-going tolerance. That is the Roman tradition, surviving from pre-Christian times. And Italy has been tempered to it by the long course of her history. It argues in the Italian an essential indifference to personal religion. Where the interests of life are acute and vivid, as Professor Labanca points out, there will come inevitably those moments of strain

and crisis, where old meets new, which produce revolution. Italy has had many political revolutions. She has had no religious revolution since the triumph of Christianity, and even that revolution was managed with all the traditional skill of Imperial diplomacy.

Government is, after all, but a reflection of average national temperament, a register of average national opinion. Even a progressive government cannot rise above the best average opinion. This may be urged in extenuation of the Italian Government's failure to give effect to the University legislation of 1873. In that year the old Theological Faculties in connection with the State Universities were abolished, but the law which abolished them provided also for their replacement by courses of instruction "proper to these Faculties" in connection with the Faculties of Literature and Philosophy. The purpose of the legislature was evidently to substitute for the confessional teaching of the suppressed Faculties the study of religion as a human fact. That purpose has been frustrated through the inaction of the Higher Council of Public Instruction, on which was laid the responsibility for giving effect to it. During the thirty-six years which have elapsed since the passing of the law, only three Chairs have been established, and of these only one exists at the present day. Such teaching as is now given in Italy in historical theology, or in the general history of religion, is provided by voluntary institutions without the aid or recognition of the State. Professor Labanca has been pleading for twenty years for a policy of giving full effect to the law. And, "libero credente" as he is, he reveals the temper of the genuine reformer in avowing his disapproval of the drastic suppression of 1873 and his preference for such a policy of gradual transformation of the then existing confessional Faculties as would have provided a higher standard of education for the clergy. It is a generous avowal of a generous policy; but even if the tide of Italian affairs could be rolled back to where it was thirty-six years ago, would that policy be more than a generous illusion? So far back as 1848 many of the Bishops were themselves petitioning for the suppression of the State Theological Faculties in the interests of their own unrestricted control of theological education. And, then, 1870 marks an epoch, not only in the development of Italian nationality, but also in the development of the Roman Church. The law of 1873 may, as Professor Labanca contends, have been but a very clumsy interpretation, or an even more clumsy evasion, of the desire for a policy of gradual transformation generally expressed on both sides of the Chamber in the great debate. None the less, and apart from the fact that legislatures must vote upon a plain issue, the law as it stands was still more an act of involuntary submission to the brutal logic of history. No conciliation is possible between forces pledged to deliberate movement in exactly opposite directions such as the Italian State and the Italian Church have been through all the years that followed 1870.

But what if the Church were to set her face in the same direction as the State?

It is evident that this hope still vaguely haunts the mind of Professor Labanca. The fact that it does so ought to command both our attention and our respect. We are inclined to think of the Roman Church as an absolute religious authority claiming and obtaining from all her members a complete interior assent to the very least of her decrees. It is natural that we should so think of her, for in this country she continually and of set purpose keeps this face presented to us. It is by doing so that in an age of acute religious perplexity she gains her converts. That is her special fascination for the intellectually worried and weary. But in Catholic countries it is not so. I do not mean that even there the great majority of her adherents are not merely blindly submissive. But I do mean that where the religious faculty is at all active, there quite another view of the Church prevails. For such natures (and in Catholic countries, and quite outside the intellectual currents which have gathered to form the Modernist movement, they are many) the Church is but little associated with either the method or the fact of her authority. The Church is simply their spiritual home, their spiritual fatherland. They have no desire to come into conflict with her authority. They naturally shrink from such a conflict as from an act of domestic revolt. But they have no exaggerated view of the claims of authority, and they habitually distinguish in their minds between the Church as the depositary of the words of eternal life and the Church as a Government. Since 1870 this attitude is, of course, enormously more difficult, especially for the clergy. But in Catholic countries it is habitual, the result of a long tradition, and it will either transform and renew Roman Catholicism or it will break it up. If Rome has become weaker during the last half-century, it is not that she has been crushed by blows delivered from without. It is that she has been yielding to an almost unconscious process of dissolution from within. Modernism is but the conscious localisation of that process, its localisation about certain centres of special interest for the men of open mind and open heart to-day. And this dissolution is not unto death. It is unto renewal of life. So at least the Modernist believes, and many who have no active sympathy with intellectual Modernism agree with him there. Now it is in Italy that the Modernist movement is strongest. It has to hide for the most part beneath the surface, at least until the tyranny of the Encyclical *Pascendi* is overpast. But it patiently awaits its hour, and, meanwhile, it gains strength. The great leaders who shaped and inspired it have passed from the scene of action, but even now a younger generation has felt the breath of life which they communicated, and is preparing to reap the harvest of their labours. Most of them are laymen, and it remains to be seen whether their numbers will be sufficient to challenge the self-satisfaction of the Vatican with its present merely repressive action. Of one thing at least they are certain in the forum of conscience, that they are good Catholics, faithful sons of the Catholic Church which has had through all the Christian centuries its chief seat at Rome. With such a

* The Study of Religion in the Italian Universities. By Louis Henry Jordan and Baldassare Labanca. London: Henry Frowde. Pp. xxviii—324. 6s. net.

conviction they may acquire all the courage which will be needed for the task that lies before them.

Mr. Jordan has shown both real knowledge and sound judgment in his account of the movement. And he has detected its weak spots—its enforced secrecy of action and its lack of appeal to the common people through the pulpit. It was not so much through the innumerable pamphlets addressed to the learned, as through his assiduous preaching for a space of ten years, that Luther wrought the Reform. The Modernists recognise the need. The difficulties in the way of satisfying it have been, no doubt, enormously increased by the repressive action which has followed upon the Encyclical. Some years ago a widely-diffused attempt was made throughout Italy to change the character of pulpit teaching. Instead of the formal academic discourse on some point of doctrine or of ascetic morality, framed on the models provided by scholastic text-books, the simple sermon founded on the plainest teaching of the Gospels and directed immediately to the lives which the people had to live, had come in certain dioceses to be almost customary. Competent scholars were authorised to draw up editions of the Greek text of the Gospels with brief explanatory notes in Latin for the use of preachers. The movement seems to have been arrested, but its effects will remain, and no doubt the work of editing these preachers' aids will soon be resumed. In short, Italian Modernism is not merely intellectual. Much of it is religious in the simplest Evangelical sense. But behind it always is the desire to know, and the conviction that religion is not merely a tradition, but the living breath of the Spirit in the knowledge and activities of contemporary life. If it is not driven out of the Church into spiritual exile, and that is, according to every known probability, a task beyond even the power of the Vatican, it will, in time, succeed in turning the Church's face in the same direction as the other organs of the associated life of to-day. Then, at last, perhaps, the Italian State will take courage to discharge its educational duties, and Professor Labanca's hope will be fulfilled.

A. L. LILEY.

THE SHORTEST DAY.

THIS week we touch the deepest depth of the dark days and turn our faces towards the strengthening light and the coming summer. It may be that we have yet to go through the roughest of our winter experiences. As the day lengthens, the cold strengthens, says the old adage, and as a rule it is true. Hard frosts and heavy snows, bitter winds and cold, drenching rains may yet have to be endured for some weeks to come, and it may often be difficult to recognise any change of tendency. At present all that meets the superficial observation is that the days are at their shortest, and sunbeams at their feeblest; clouds are apt to hang at their densest and their lowest, and death appears to reign in the natural world. It is a time of gloom and desolation and decay, and the croaker and the pessimist may easily play on all that is despondent within

us. Even the shortening of the day is arrested only at one end of it, and clouds may hang lower yet, for there is an accumulating effect of the waning powers of light and warmth that has not yet reached its climax. But from the depths of the wintry desolation it is pleasant to reflect that henceforth all the powers of nature tend to improvement, and that from the 21st we shall be heading straight for a world of warmth and sunshine, flowers and fruit, of leafy woods and balmy breezes. Frosts may yet lock up the streams and snows may yet blot out the pleasant meadows and sheet the woods in white, but, as Leigh Hunt pleasantly puts it, "before us are hope and soft airs and the flowers and the sweet scent of hay; and people will cross the fields reading or walking with one another, and, instead of the rain that soaks death into the heart of green things, will be the rain which they drink with delight; and there will be sleep on the grass at mid-day and early rising in the morning and long moonlight evenings."

He who does not find pleasure in the thought of having reached the turn of the year may be quite sure that there is something a little out of gear in the mechanism of his life. There is a screw loose somewhere in his composition. Worry and despondency have somehow got a hold upon him, which if all were quite well with him they could not get. For the great majority of us it is a real misfortune that at this season of the year we are practically so completely cut off—we so completely cut ourselves off—from the cheery, recuperative influences that Nature is so ready to afford us, if we will only just put ourselves in the way of them. Unfortunately, we are most of us under the delusion that the winter world outside our towns is really the world of death and desolation that, to the superficial survey, it appears to be. As a matter of abstract theory we tell ourselves that it is not death but sleep. But we shun it all as though the whole realm of nature were nothing but one dejecting waste of gloom and decay. Yet the lover of wintry woods and streams, by-paths and grassy uplands, knows very well that even the wintry sleep of things is often more apparent than real. Out in the deathlike solitudes he finds a thousand indications of strenuous, active life, and in their solemn silences he can easily persuade himself that he hears the sound of the mustering forces of the year, and the first far-away outbursts of its processional music. To that

"Spiritual eye
That aids or supersedes our grosser
sight"

the remustering of forces and the new outburst of the grand harmony of things are as real as the soaring lark and the throbbing young leaf-bud, the unfolding fern-frond or the empurpling willow-wand. If we will but go out under wintry skies and look a little attentively beneath the outward appearance of things, it is easy to see the turning of the tide and to be more interested and impressed by the signs of lusty young life than by all that appears to be death. Every gardener knows that, without waiting for the almanack, Nature has already begun the new year. It is the

coming of the new leaf that pushes off the old one. Crocuses and hyacinths and daffodils have long been thrusting down into the earth their pearly-white radicles and have even been venturing to push up their bloom-spikes in confident anticipation of Spring sunbeams. Primulas and polyantheses are pricking up their Spring greenery, and the white lily is flaunting the bright young leaves, the heralds and harbingers of the dainty Queen presently to arise in stately dignity in their midst. In sheltered positions many flowers are already in bloom, and in the open country things are well advanced for the new season. The wild hyacinth, just underneath the Autumn's fallen leaves, has already begun its upper-world preparations for the glorious sheet of ethereal blue with which our woodland glades will be spread in May and June, and the furze is here and there beginning to burst into that golden glory, the first sight of which brought tears to the eyes of the sensitive Linnæus. And all this has been going steadily on while the year was still a-waning and sunbeams were fading, and almost everything seemed to be yielding to depression and decay. Our philosophers have lately been discovering evidences of life in the mineral world; who will venture to deny that we have here something very like faith in the world of vegetable life—a vitalising, invigorating assurance that, in spite of appearances, and of all the discouraging tendencies of the times, sunbeams will soon renew their strength, and all will yet be well?

This week comes the beginning of a glorious justification of the assurance. The waning of sunbeams is arrested. Our afternoons have already been lengthening for two or three days, but the rising of the sun has been a trifle later each morning, and that will continue till the new year. Until the 21st the continued extension of the morning darkness has rather more than counterbalanced the lengthening of the afternoon. On the 21st, however, the gain of darkness over daylight has reached its limit, and henceforth the expansion of the afternoon daylight will rather more than counterbalance the continued belatening of the morning dawn. The scale is turned, light gains the victory. The powers of darkness continue the unequal contest for the few remaining days of the old year, but with the clangour of the midnight bells on December 31, persistence gives way, and New Year's morning dawns a trifle earlier than the last of the old year. The powers of light and progress triumph at both ends of the day, and the vivacious young year will begin with renewed vigour to fill its lap with flowers, with which to pelt away the rigorous and forbidding form of Winter. And hardly has the year turned when the first gush of bird-music rings through the throbbing woods. The missel-thrush, the robin, the linnet and the lark and the blackbird, one after the other, take up their parts in the grand chorus of the year and high over it all the very clouds begin to yield to the new spirit of the times. Thus far they have been shutting down upon us. Their altitude in the winter time has been estimated to be from 1,300, to 1,500 yards in our latitude—say from three-quarters to seven-eighths of a mile; while in the summer

half of the year their range is from about a mile and three-quarters to two miles and a half. They will come lower with us yet, but their downward tendency now begins to be arrested and soon will be reversed. They will presently begin to lift and will take grander and more definite forms; the strengthening flood of sunshine will impart intenser brilliancy of colour and more vivid effects of light and shadow. The atmosphere will grow clearer, the great crystal vault will expand and the blue deepen. Much of the exhilarating power of the early Spring days is due to this lifting and expansion of the heavens above us, though we are hardly conscious of it. A poor heart it must be, or a woefully overburdened one, that can now turn the face towards Midsummer skies and leafy woods, and can note all these stirrings of the glad young year, and not catch some little renewal of spirit, some little strengthening of heart and hope. Unfortunately, we most of us live too far out of the range of these gentle influences. We know too little of the genial power of the seasons as they come and go in the natural world. We are too hurried and feverish, too busy and anxious to be influenced by the breath of the first primrose or the earliest carol of the birds. It is a mad world, and there can hardly be a doubt that much of its madness is attributable to our shutting ourselves out of the reach of that great tide of life, which is this week turning back upon us.

THE WORK OF FRANCIS GRIERSON.*

In essays and reminiscences it is the personality of the writer that gives both style and value to the pages; and this is the more true when they record some notable event. The fact that Mr. Grierson remembers the debate at Alton between Douglas and Lincoln would be of no special consequence if his recollection were not in itself significant both to us and to him. It is, indeed, so significant that in attempting to outline the thought which runs through his writings, I cannot but begin with this. In the first place, it is significant in relation to its subject; in the last, as I hope to show at the end of this article, in relation to its writer.

If we want to understand Abraham Lincoln we must see him standing up against the living background of his times as one sees a soloist against the moving ranks of the orchestra. Even at the best he will be partly enigmatical for us; even to the orchestra the musical genius whom they accompany is only in part one of themselves; but his personality can hardly reveal itself to us unless we breathe for an hour the air he breathed.

This one inevitably feels when making any guess at that prophetic personality, drawn to it by the fascination of its mystical significance. America seems to have expressed herself in two typical men of opposite temperament—Walt Whitman and Abraham Lincoln—whose lives met in the

struggle to maintain the Union of the States; a struggle which resulted in the death of one and the physical wreck of the other. Neither before nor after it has America so expressed herself. Indeed, one has been asking, ever since 1865, what has become of America?

Doubtless there is a satisfactory reply, which, sooner or later, will appear. But, whatever it may be, something of America ended with the war. It could not be otherwise. So fearful a struggle might, indeed, be the beginning of a new life; it could not but be the end of a period. Wordsworth has told us of a somewhat similar crisis in his youth—"France standing on the top of golden hours," to fall thence, as it seemed to him, into what an abyss of horror and reaction. Mr. Grierson, in "The Valley of Shadows," has shown us the charged electrical atmosphere, the mystical exaltation, the sense of imminent events which preceded the Southern secession, and centred, as it were, in that Illinoisian region out of which both Lincoln and Grant came forth.

Thither, about 1857, went Mr. Grierson's English parents; and his own boyhood was filled, at its most sensitive and receptive period, with the life of the vast prairie-levels, the romance of the New West, the meeting, clashing, and mingling of races, and the immense abysmal flow of "the Father of Waters." Of this beautiful and mysterious world he absorbed the very spirit. Highly strung and capable of intense realisation, he seems to have dreamed himself into all that time, so that now, after forty years in Europe, it returns to him, undimmed in colour and movement, as the mood for its recreation in words comes upon him. Full as the intervening years have been, they have not dulled or bewildered his vision of those first scenes—scenes that were filled with a significance which only the succeeding period by its sharp contrast could reveal to him.

Mr. Grierson was at school in St. Louis when the war broke out, and thereafter became for a time one of General Frémont's pages. After the fall of Vicksburg his family removed to Niagara Falls. He was in Washington during the terrible disillusionising years of "Reconstruction" which succeeded the war, and left for Paris in 1869 to begin a musical career in the capitals of Europe, which filled his life with cosmopolitan experience. Literature does not seem to have attracted him till about 1880, when his hostility to "an age of rank materialism" found expression in a series of addresses. His first book, containing a paper on "*La Révolte Idéaliste*," was printed in Paris in 1889. In 1899 he issued "Modern Mysticism," a slender volume of essays, followed by a second, "The Celtic Temperament," two years later. Writing of these, M. Maeterlinck, one of his warmest literary friends, declares, "I would place these essays among the most subtle and the most substantial that I know." They are assuredly no crude or hasty journalistic utterances. While they appear to the present writer to be unequal in value and insight, all Mr. Grierson's pages are marked by his personality. They are growths of genius and temperament, to be distinguished from the mere market ware of the clever literary person.

"Mystical inspiration is the essential

element that assumes immortality to any work, whether in poetry, art, music or philosophy"—thus he begins the first of his essays, striking at the outset the dominant note of subsequent pages. "There is but one universal mode of thought," he continues, "that of interior consciousness freed from schools and systems. . . . The mystical element in man to-day is as real and perennial as the mysticism of Athens and Jerusalem."

"The transmission of intuitive love from one thinker to another is never direct and consecutive; the line of thought is broken at certain periods. Nature ordains these gaps, so that receptive minds may have time to appropriate certain fundamental maxims before a new thinker arises to solve one more riddle in the chaos of doubt and disorder. Emerson followed Novalis, without being his successor, but Emerson prepared the way for Maeterlinck, who, in his turn, reintroduces Novalis as one would present a newly-discovered thinker to the notice of minds prepared to listen and comprehend."

On later pages Mr. Grierson attempts to suggest the cosmopolitanism of the genius of the future, in contradistinction to the stay-at-home Emersonian ideal, or shall we call it the ideal of Thoreau? The whole world, the whole living world, is to find expression in the art work of coming days. Modern mysticism must hold the key to the whole complex unity, must strike the cosmic chord; and, in realising this, although he makes but little reference to Whitman, Mr. Grierson seems to accept the message of "Leaves of Grass." In the introduction to his second volume, he hints at the romantic twenty years crammed with experience in which he learnt to know the world for himself:—"A dream within a dream was what life now seemed. Romantic and extraordinary incidents were occurring in such unlooked-for and divers forms that my reason was taxed to account for them. . . . I tried to fathom the mystery of my own cycle of experiences, and I could get no answer but this: the things which we think we need are the things which our souls can do without; and the things which we think we can live without are the things which we need the most. But what is it that regulates and evolves all the incidents of life as if they had been planned and fixed from the beginning? I put away the hypothesis of chance when I saw the results of what, at first, looked like mere coincidence."

And he concludes his preface thus:—"Out of a crude scepticism a force has developed which has even now (1901) given a death-blow to the old nightmare of materialism. We know too much now ever to sink back into that slough of despond. We have entered upon a new era, and victories will be gained by all who have eyes to see and ears to hear."

I have quoted thus largely from those introductory pages because I think they suggest, more intimately than any others, at once the background and outline of Mr. Grierson's thought. Beginning in romance and ending at last in some degree of mystical assurance, it is, nevertheless, coloured by the pessimism of his age and of that Celtic temperament in which he seems to share. This at once explains his comparative indifference to Whitman, whose "ex-

* Modern Mysticism and other Essays. By Francis Grierson. George Allen. 1899.

The Celtic Temperament and other Essays. By Francis Grierson. Constable. 1901. 2s. 6d. net.

The Valley of Shadows. By Francis Grierson, Constable. 1909. 6s. net.

tre optimism" seems to him to soa^r "above human necessity," and leave "the heart untouched." Whitman lived and wrote in a land and age that are no longer ours—so I think Mr. Grierson would have us understand. In our day optimism seems to him to be futilely enclosed in a fool's paradise; it is pessimism that, fearing the future, makes practical preparation for its conquest. In our day it has "neither tears nor moments of mystical joy"; its "consolation, if any, lies in resignation."

I think a key to the pessimistic conclusion that often ends Mr. Grierson's essays is suggested by some of his reflections on music, read in the light of his own career as a singer. "Music," he says, "awakens in us a sentiment of the infinite; but mingled with this sentiment is an ineffable sadness, for music is still another mode of the illusory. The soul, first awakened, then rendered clairvoyant by harmonic rhythm, recognises during a few moments the unutterable imponderability of the things that are. While rejoicing, it confesses its powerlessness." Is it, then, the interpretative musical atmosphere in which he has lived which has so deeply tinted Mr. Grierson's thought? For myself, I cannot accept as inevitable the association between music and pessimism. But the question often arises to perplex the reader. For pessimism is not the complexion of his own individual genius when it becomes creative. In his true character he does not idly confess his own powerlessness. On the contrary, he recognises the incalculable psychic force of that genius in which he shares as the final form of power, "a central sun of itself, back of which the essence of the unknowable rules and acts in mysterious, inscrutable and eternal law." And he occupies himself with studying the conservation and right application of the magical power of the mind.

Three great sources of energy he enumerates—genius, personal beauty, and equanimity or serenity of spirit. His pages on "Beauty in Nature" are among his most suggestive. They are full of a sense of the magical and perilous surprises which Nature has in store for the spiritual adventurer.

Largely occupied with such matters, Mr. Grierson's social ideas belong to his temperament. He decries "useless pity" as destructive of mental stamina, and perceives that "the periodical (political) revolution never gets rid of the social and moral incubus of knaves and imbeciles." Seeking individual freedom, he believes that it will be won "first politically, then religiously, then philosophically"; that "Socialism will strip society of its false aristocracy," and will, in its turn, "be conquered and governed by the aristocracy of intellect"—the only unconquerable thing in the world." Thus, while he foresees Socialism, he sees it only as a passage way to "the natural and congenial element of individual liberty," wherein "men can move about in perfect harmony with their fellows, and yet retain distinctive traits of character and genius." His ideal society consists of "small groups working in harmony with one another." Universal affinity is hardly likely to dominate individual consciousness, and there is thus a permanent place for group activity in social life.

From this rapid and confessedly incom-

plete outline I think we may conclude that Mr. Grierson's essays, suggestive and personal as they are, will prove to be less important than his reminiscences. For our age is not that (1869 to 1889) which forced his sensitive temperament into revolt, and coloured all his thought with pessimism. In our day, a living mysticism is no longer the tearless, joyless thing he has described. As he himself has said: "We have entered upon a new era, and victories will be gained by all who have eyes to see and ears to hear." To his three sources of power—genius, beauty and serenity—the forces of individualism, we add yet again the "faith, hope and love" of the gospel of fellowship. For his "aristocracy of intellect, the only unconquerable thing," we are fain to substitute as the inevitable creators and law-givers of any final form of society those heroic comrades and lovers of their kind who, in every age, have drawn men to themselves, not by their superiority of brain, but by the universal spirit which shone out of their lives. And because this is so, we find more to our mind in Mr. Grierson's living pictures of the American crisis, charged with prophecy and passion, than in the brilliant essays of his anti-materialist crusade. Most of all, perhaps, in his appreciation of the great figure that stands up against that living background, visible there for all time. "What thrilled the people who stood before Abraham Lincoln on that day was the sight of a being who, in all his actions and habits, resembled themselves, gentle as he was strong, fearless as he was honest, who towered above them all in that psychic radiance that penetrates in some mysterious way every fibre of the hearer's consciousness. . . . His looks, his words, his voice, his attitude were like a magical essence dropped into the seething cauldron of politics, reacting against the foam, calming the surface, and letting the people see to the bottom."

But what was the root of Lincoln's life and personality? Was it sheer aristocracy of intellect? No one will now deny that to him; but in him it was the tool and not the purpose of his passion, which was always to pluck the thistle and to plant the flower. I do not doubt that Mr. Grierson realises this, for, indeed, he helps us to realise it as few others could. And thus his latest book, the result of patient and faithful reminiscence after so many years is, as it should be, the one that speaks most mystically to us, standing upon the threshold of a new age of faith.

HENRY BRYAN BINNS.

CORRESPONDENCE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

A CORRECTION.

SIR,—Has not the Rev. R. J. Campbell, in his review of Dr. Drummond's "Johannine Thoughts," fallen into an error in making the author of "Supernatural Religion" responsible for the bizarre description of the contents of the Fourth Gospel as "poor stuff"? It is certain,

at any rate, that John Stuart Mill, in his posthumous essay on Theism, has written, "The East was full of men who could have stolen any quantity of this poor stuff (viz., the mystical parts of the Gospel of St. John), as the multitudinous sects of the Gnostics afterwards did" (Mill's "Three Essays on Religion," p. 254). This matter is, perhaps, not important, especially after a fortnight's delay in making the correction. Still *sum cuique* is a good rule.—Yours, &c.,

ROBERT B. DRUMMOND.

MANCHESTER DOMESTIC MISSION: WILLERT-STREET APPEAL.

SIR,—May I reckon on your kind help again, by inserting in your paper an appeal on behalf of the Willert-street Domestic Mission?

Our need seems greater than ever this year. Our large school of 600 scholars is made up mostly of very poor children coming from families in extreme poverty, and this, too, is the case with a very large number of others we have to do with, who have been suffering from unemployment. My poor's purse has been exhausted long since, but the claims on it by the deserving are becoming greater every day.

I shall be very glad of contributions in the way of money or clothing, and toys or books, to assist with our Christmas distribution. Please address letters to 10, Oak Bank, Harpurhey, Manchester, and parcels to the Mission House, Willert-street, Manchester.—Yours, &c.,

J. W. BISHOP.

DEPTFORD: APPEAL.

SIR,—Permit me to appeal to your readers, who have so generously responded in the past, on behalf of the poor of this old congregation. Within the last six months several new activities, especially among the young people, have become a part of the congregational life, and the need of help is pressing. We are all voluntary workers at Deptford, and we beg our friends, far and near, to assist in making the Christmas season a little brighter for the poverty-stricken people who frequent this old chapel.—Yours, &c.,

W. W. CHYNOWETH POPE,
Minister.

358, High-street, Lewisham, S.E.

A WARNING.

SIR,—May I give a warning against a man named Ashton, or Aston, who is using my name as a lever for getting help? The only possible ground on which he can truthfully quote me is that I consider him to be entirely unworthy of assistance.—Yours,

ADDISON A. CHARLESWORTH.

ANOTHER WARNING.

SIR,—A one-legged man, D. R. Connell, is appealing to ministers, and others probably, and alleges himself to be a member of my church. I know nothing about him.—Yours, &c.,

W. G. TARRANT.

Wandsworth, Dec. 9, 1909.

BOOKS AND REVIEWS.

NEW TESTAMENT INTRODUCTION.*

THEODOR ZAHN is Professor of Exegesis in the University of Erlangen. The first volume of his Introduction appeared in Germany in 1897, the second in 1899. The work immediately obtained recognition on account of its wide and thorough learning, and the completeness of its discussion of everything which could elucidate the New Testament literature. One critic said of it that every paragraph was a learned treatise. The arrangement of the material, however, is not good, and the style is confused and obscure, so that English readers have hitherto found reference to Zahn difficult and troublesome. Their difficulties are now removed by the publication of an English version, which has succeeded remarkably in producing a clear and readable text. A group of American theological researchers, under the guidance of Professor Jacobus of Hartford, have co-operated in the production of a translation which is creditable alike to their skill, industry, and enthusiasm. Some idea of the extent of their labours may be gathered from the fact that it covers about 1,700 large octavo pages; and when they had finished their translation from the second German edition, a third appeared, requiring them to go over the whole work anew.

Zahn has been called "the prince of conservative critics," and, possibly, the general orthodoxy of his results is one reason for the estimation with which he is held both in Germany and this country. New Testament Introduction is constantly revolving matters which, to a large public, are not of merely academic interest; they are things of life or death. To those who believe that eternal salvation hangs upon the establishment of an apostolic authorship or the vindication of a disputed passage, Zahn's cool and confident re-affirmation of the old positions is naturally reassuring. Within his limits Zahn deserves the estimation in which he is held. His work represents conservative criticism at its very best. The nearest thing to it in England is the volumes which Lightfoot has left us. No living scholar, unless it be Harnack, is so thoroughly at home as Zahn in the literature of the first half-dozen centuries. His use of it is always masterly, and his combinations of its scattered elements frequently build up a stronger case for the traditional views than perhaps another kind of criticism has allowed for.

It is, however, more than disputable whether Zahn's results are, after all, so impressive and convincing as they seem. We can only indicate in this notice a couple of underlying failures in his point of view. As so often happens in matters of scientific investigation it is the method which is all important. And in Zahn's method, for one thing, he works, always, too much from the side of particular, as opposed to general, introduction. His examination of the documents is never properly controlled by any large consideration of the literary and

historical circumstances out of which they may be reasonably supposed to have sprung. With the exception of two brief sections on language, and some chronological tables, all these multitudinous pages deal with the separate writings of the New Testament. There is no comparative treatment except in the narrowest groups; and even in them the comparison is only aimed at the establishment of a common date or place of origin. Each writing is isolated for detailed examination. The result is a mosaic of minutiae. It is as if thousands of splinters of bone were being examined in turn, and each one pronounced to be indisputably part of one once-living organism; but of the organism itself, and the form and fashion of its life, we never gain a clear idea. Scholars of Zahn's school suppose that in a procedure of this kind they are "objective"; and they are apt to describe the other way as, *a priori*, subjective and arbitrary. But their method is really open to precisely the same charge. Underlying it is a subjective theory about the finality of the document; it is the be-all and end-all of their study. Too often they are simply proving A by B and in turn B by A, *e.g.*, proving the correctness of Paul's letters by the evidence of Acts, and then establishing Acts by the testimony of Paul's letters. The tyranny of the document can produce results as artificial as any tyranny of a *Tendenz* theory.

The second point is the same thing in another form; reverence for the document is extended to the ecclesiastical tradition. Royce reminds us how difficult it is to get into our neighbour's mind. "Thou hast said a pain in him is not as a pain in me." If our neighbour belongs to the centuries which the early Christian teachers adorned and the martyrs sanctified, the centuries when the Christian faith was strenuous and young, it is harder still to believe that he was bone of our bone and flesh of our flesh; to reflect that the scholar of the third century was possibly no more infallible than the scholar of the twentieth; that possibly details of the life of an apostle, or the details of his work might be irrecoverable when affection demanded it, even as it is now when we fumble in vain among the notes and gossips of Shakespeare's age to find out what manner of man he was. It is the standing fallacy of the traditionalists to suppose that nearness in time necessarily involved an amplitude of information or an authoritative accuracy of inference. Unhappily for us all the case is far otherwise. The ecclesiastical tradition about the New Testament is an inverted pyramid, and its narrow apex rests upon just the decisive and the critical years.

It is, we believe, through the faultiness of these principles that Zahn's work is useful only in narrower limits than he supposes. It is no refutation of the more radical criticism of the last century which has tried to unify the tradition and the document with the historical development of early Christianity. Zahn's pages bristle with references to the most recent scholarship, but the appearance of modernity is only an illusion. The underlying conceptions of the origins of Christianity are incredible; they are the conventions of ecclesiastical tradition; Christ and the Apostles are as unlike the real figures as the Italian villas in the background of one of Raphael's pictures

are unlike a Palestinian landscape. Zahn's Introduction must have a place in our libraries; not because it is a satisfactory Introduction to the New Testament, but because it contains a great wealth of material which the New Testament student requires to study and to weigh.

J. H. W.

THE CHINESE AT HOME.*

WHEN Goldsmith wrote a series of essays in the guise of a Chinese philosopher, and gave them the title of "The Citizen of the World," he anticipated the fair judgment of to-day. The Chinese exhibit in a marked degree those qualities which make it easy for men to live in large communities. The precepts which are gathered together in "The Sayings of Confucius," it is said, were current before the time of the sage. They represent in an attractive manner the men of old China. Such is the stability of Chinese institutions that they may introduce us to the Chinese of to-day.

All that the Western European knows about the Chinese is that they call the outside world barbarian, and that their thrift makes them formidable competitors in the labour market. The Caucasian race, indignant at being excluded from the strange and civilised world of China, has broken down the barriers and is now aghast at the flood of humanity which will pour across those barriers. Dislike of business rivals and anger at the contemptuous attitude of the Chinese to our western civilisation, make us unable to understand them. Hence, it is probable, our ideas about the Chinese need to be recast. When R. L. Stevenson journeyed in the emigrant train from New York to San Francisco, he compared the east in the Chinese car, with the west in the other cars. The west had not the better of the comparison. In the opinion of this shrewd critic of human nature, "the dirtier people are in their persons the more delicate is their sense of modesty." On this computation the European sense of modesty should have been excessive. For in the emigrant train the efforts of the Chinese after cleanliness, put the rest of the passengers to shame. Perhaps this was because the Chinese have learned to live in comfort upon very small plots of land. And the limits of the train did not straiten them as it did the white man. With three acres of land a family is deemed comfortable in China; a square mile of land can support three thousand peasants. Even if this would mean filth and infamy in the west, it does not follow that the Chinese who can so live, deserve the charges of immorality which have been levelled against them. Nay, the respect for the aged among the Chinese has contributed along with their frugality, their cleanliness (which is the best form of frugality), and their courtesy, to render family life in the Flowery Land a model for the world.

And the Caucasian has not so presented himself to the Chinese as to commend his morals. When some years ago a man-of-war visited a Chinese port—I will not say whether the man-of-war was English or American, the local Chinese officials enter-

* Introduction to the New Testament. By Theodor Zahn. Translated from the third German edition under the direction of M. W. Jacobus. Edinburgh: T. & T. Clark. 3 vols. 36s. net.

* The Sayings of Confucius. Translated by Leonard A. Lyall. Longmans, Green & Co., London. 1909.

tained the crew to a banquet. Their hospitality was rewarded by the disappearance of the forks and spoons from the dinner tables. The officers of the ship begged that they might have the chance of retrieving their character. A similar banquet was arranged, and the Chinese hosts displayed the most splendid treasures of their antique cabinets. The cupidity, however, which could not resist forks and spoons, was swept away before such a temptation; the treasures also disappeared. There are several texts in these "Sayings of Confucius" with which the Chinese mandarins may have consoled themselves upon their loss. Confucius' precepts, indeed, seem to have in view human beings who have been tamed; they occupy themselves mainly with the duties of one person to another in time of peace. They are a complete manual of etiquette in a settled civilisation. Hence the calmness of the Chinese attitude towards us.

But this calmness is based upon a shallow mind, if we are to take Confucius for a guide. We are told that "The Master seldom spake of gain or doom or love." There is therefore no secret in Confucius. He can describe in quaint terms the delights of life lived upon culture and etiquette so that we seem to be looking upon a willow pattern plate. In his well-organised China, there is to be no passion, no religion, no avarice. In its virtues and its faults, the land shows us what we may hope for, when we, in our turn, become the Chinese of the West, and sink into the stationary state.

Confucius, according to the beginning of the tenth book, was a perfect official, "At court his speech was full but courteous." Let me quote one or two more amiable sayings and qualities of Confucius. "To wine alone he set no limit, but he did not drink till he was fuddled." "The Master never spake of ghosts or strength, crime or spirits." "Living on coarse rice and water, with bent arm for pillow, mirth may be ours." These sayings are like pebbles that have been tossed about and made smooth in a long river. They reveal just the qualities that remove friction when men live in close neighbourhood. But they also show why the Chinese solace themselves with opium. The colour which the wise have taken from their life, comes back in morbid dreams. Will they be content with these dreams?

F. G.

THE MESSAGE OF THE SON OF MAN. By Edwin A. Abbott. London: A. & C. Black. Pp. xxii.—166. 4s. 6d. net.

DR. EDWIN ABBOTT holds that Worship may ascend through Illusion to the Truth, "that all things past, present, and future, are most reasonably, as well as most helpfully, explained by the hypothesis of a Light shining in Darkness, and sphered in clouds of Illusion, which Light is the Eternal Word of God, whom we worship in Christ, and hope to worship better, when clouds and illusions gradually pass away. The present treatise is," he continues, "in some respects, more humble in its object. It takes merely one of the many illusions which surround upward-climbing Christian humanity, and endeavours to dispel it—the illusion that 'We all know what Christ thought.'"

The book here spoken of as "the present treatise" is Part VIII. of "Diatessarica," of which the volume before us is a kind of prospectus, with a specimen chapter. "One reason for publishing the smaller work before the larger is the hope that criticisms of the former may help the author to correct, in the latter, any inaccuracies or obscurities that may be detected in the exposition of his hypothesis, and to meet any unforeseen objections that may be brought against the hypothesis as a whole." The plan of this preliminary book is very simple; it is in two parts, of which Part I. is a summary of evidence to support a particular conclusion; and Part II. ("almost identical" with the last chapter of the larger work to come) attempts to harmonise that conclusion "with the leading characteristics of Christ's life and with our knowledge of His environment and antecedents." The conclusion is "that Christ's self-appellation 'Son of Man' was suggested by more causes than one, and was used with more meanings than one, or with different shades of meaning corresponding to developments of the purpose of Christ's career; but always pointing back to the thought of 'Man according to God's intention,' or 'divine humanity.'"

Dr. Abbott's conclusion falls into line, as regards its general character, with that of Weizsäcker, and with the views of several Anglican scholars, such as Dr. Charles, Dr. Sanday, Canon Driver. Other critics are at one with them in regarding the conception of the "Son of Man," in the mind of Jesus, as a new and conflated idea, developed under the influences of his unique life and personality, on the basis of several Old Testament passages. The details of Dr. Abbott's exposition are, at least in part, incapable alike of proof and disproof. They will be accepted or rejected according as our dramatic imagination, constructing the consciousness of Jesus in what we can regain of the atmosphere of his time, scene, and race, goes out towards them in sympathy, or retreats with instinctive repulsion.

Meanwhile, Dr. Abbott must be held guilty of a sin of omission in neglecting to establish the very basis of his theory, namely, that Jesus did in fact apply the words, "Son of Man" to himself in a titular way. The lesson of the surface of things is that he did *not* make such a use of this phrase. In the New Testament it is not found as an appellation of Jesus earlier than Mark, and what must, if any division of Mark be admitted, be called deuterio-Mark. Outside the Gospels and one passage of Acts it does not occur. In other literature it does not appear until Marcion. It is closely connected with certain Messianic-eschatological ideas which might easily have developed an identification of Jesus-Messiah with the seeming son of man in Daniel vii. 13, and retrospectively attributed its own work to Jesus himself. In his fuller treatise Dr. Abbott may be expected to take account of the views of Pfleiderer, Oort and Wrede, and to repent of his determination to know nothing of Aramaic. The little Apocalypse in Mark xiii. ought to be well considered with reference to the existence of a "Son of Man" in Jewish or Christian Apocalyptic. Unless work of this kind is first accomplished Part VIII. of "Diatessarica" will hang in the air, a baseless structure.

THE APOSTOLIC AGE. By E. von Dobschütz, Professor of Theology in the University of Strassburg. Translated by F. L. Pogson, M.A. Philip Green. Pp. 144. 2s. net.

THIS is a volume of that most excellent series of German handbooks on religious subjects, the "Religionsgeschichtliche Volksbücher," several of which have already been translated into English. It bears in a marked degree the general characteristics of the series. Written with warm human feeling as well as profound learning, it seems just the kind of thing to appeal to the popular mind. But though popular in the best sense, it will be read with interest and profit by those who are familiar with the ground it covers. The narrative flows on easily from chapter to chapter, touching at many little known but significant points on the way, and there is a welcome absence of those numerous divisions and subdivisions which are to be found in so many handbooks on apostolic history, and which, however valuable for class work, and useful for reference, are apt to offend the eye and tire the brain of him who reads right on. Besides the introduction, there are three chapters, the first dealing with Christianity in the Jewish world, the second with Christianity in the Græco-Roman world, and the third describing its condition and progress in the post-apostolic age. The story of how Christianity, from being a sect of Judaism, became a distinct religion, of the opposition which it met from the world without and of the troubles it experienced from conflicting tendencies within, of its life and death struggle with Gnosticism and the consequent evolution of the Catholic creed and polity—all this is told in a brief but masterly and fascinating manner in Professor Dobschütz's little book.

THE HUMAN RACE. By James Samuelson, B.L. Swan Sonnenschein & Co. Pp. 183. 3s. 6d. net.

MR. SAMUELSON is an octogenarian, and is to be congratulated on the keen interest which he takes in all sides of life and in all kinds of learning. He is one who has nourished his mind on "the fairy tales of science and the long results of time," and this book bears abundant evidence of his reading and reflection. In taking "The Human Race: its Past, Present, and Probable Future" as his subject, he has attempted a big task, but he does succeed in suggesting in an impressive manner the main lines of human achievement, material, mental, moral and spiritual. He has some severe and truthful things to say about the vices that hinder man's progress, yet it is good to know that at fourscore he is still an optimist as regards human life, convinced that its conditions are improving and that the best is yet to be. "The heaven," he says, "is gradually working, and the great principles of religion and morality, man's duty to God and to his fellow men, remain unimpaired, and there are tens and hundreds of thousands in every civilised land whose aim is to leave the world a little better and a little happier than they found it on their entrance into life." The little volume will repay perusal.

THE ETHICS OF PROGRESS. By C. F. Dole. London: Williams & Norgate. 6s. net.

THIS is a book that well deserves attention. It is by an American writer, whose previous works are known and appreciated on our own side of the Atlantic. America offers what is, perhaps, the most interesting field for the moralist and student of social philosophy. It is there that social and racial problems are acutest and most widely pressing; and it is there we naturally look for the emergence of the new type of civilisation that the future has in store. That the coming civilisation will not be altogether like the present goes without saying, but just how many of existing social institutions, and just how much of the present ethical code, will be carried over into the new order of things, it would be hazardous to prophesy. Mr. Dole has a due sense of the vastness and complexity of the question at issue in his own and in every other progressive country; but he is undaunted by them, and in this volume he sets forth what he conceives to be the theory and practice by which civilisation proceeds. Ethics he defines as "the art of living together humanely," and the first condition of this art is, he holds, the possession of the good will. In the life of men he finds two motives at work, the individualistic and the social, and he warns us against the mistake of setting them over against one another. "The two forces play together," he says, "if not over the whole field of human conduct, at least over the larger part of it, in far closer harmony than men thoughtlessly suppose." He insists that not even the most enlightened selfishness can account for the whole of human actions. "As an occasional spark upon the trolley shows the presence of an invisible force, so utterly generous and self-forgetful acts in the life of man gleam out of his habitual self-seeking as if to testify to an unseen power—something other than selfishness—that he can never escape." By their harmony with the good will all social institutions must stand or fall, and all acts of individual conduct be tested; and, taking this criterion, Mr. Dole discusses, in brief but well-considered chapters, such questions as those of sin, war, gambling, the relation of the sexes, and temperance. The religious idealism of the book is profound and unmistakable, but the ethical views which it presents will doubtless commend themselves to many who may not be able to accept any religious philosophy.

LITERARY NOTES.

THE last work of George Meredith, a novel, with the suggestive title "Celt and Saxon," will appear in the first instance in the *Fortnightly Review*, which will give the first chapters in the January number. The novel is unfinished, but Mr. Courtney does not intend to ask any Meredithian to complete it.

"ABRAHAM LINCOLN: the People's Leader in the Struggle for National Existence," is by Mr. George Haven Putnam, the head of the firm of G. P. Putnam's Sons, who are publishing the book. Mr. Putnam gives attention to Lincoln's rela-

tions with his cabinet ministers and his successive army commanders, and he has specially sought to bring before the present generation what the American War of Secession meant to those who lived through it.

DR. SAMUEL JOHNSON used to visit Brighton (or Brightelmstone) with the Thrales, although he complained of its "dismalness," and a memorial tablet to his memory has just been unveiled in the parish church of St. Nicholas, where he was accustomed to worship.

A SELECTION of authorised translations from forty-three contemporary German poets, by Mr. Jethro Bithell, M.A., lecturer in German at the University of Manchester, will be published immediately as a new volume of the Canterbury Series by Messrs. Walter Scott.

MR. W. D. HOWELLS has written—for home consumption, apparently—an interesting book entitled "Seven English Cities," describing his recent experiences in this country. The cities are Liverpool, Manchester, Sheffield, York, Doncaster, Durham, and Boston, and he speaks very plainly about the depressing squalor and wretchedness which he could not help observing in our big and "prosperous" centres of industry.

MESSRS. J. M. DENT & SONS, LTD., have published as a Christmas gift-book "Heidi," a delightful story for children of life on the Alps. It is written by the Swiss authoress, Johanna Spyri, who died in her home at Zürich, in 1891. She had been known to the younger readers of her own country since 1880, when she published her story "Heimathlos," which ran into three or more editions. The book is translated from the German by Marian Edwardes, and contains twelve coloured illustrations and many drawings in black and white by Lizzie Lawson.

THE jubilee number of the *Cornhill Magazine* for January will contain an article on "The First Editor, and the Founder," by Lady Ritchie, with the portraits of her father and Mr. George Smith; a poem by Mr. Thomas Hardy, and other contributions by Mr. A. C. Benson, Mr. W. E. Norris, Mrs. Margaret L. Woods, Mr. Stanley Weyman, Mr. Justice Darling, and Dr. W. H. Fitchett.

MR. ROBERT ROSS, in "Masques and Phases," which is full of amusing things, calls our period the "Lloyd-Georgian period," and adds: "Our real dramatists are all Socialists or Radicals, our poets and writers Anarchists, and our artists are the only Conservatives of intellect." "Pater," he tells us, "is an aside in literature . . . and that is why he was sometimes overlooked, and may be so again in ages to come. Like some exquisite piece of eighteenth-century furniture, perhaps he may be forgotten in the attics of literature awhile, only to be rediscovered."

THE entire collection of drawings and etchings made by Mr. Pennell to illustrate his wife's book on French Cathedrals—over two hundred in number—has been

acquired by the French Government for the Luxembourg.

MR. J. M. Barrie has consented to the republication of the article which appeared from his pen in the *Westminster Gazette* in May last, on the death of George Meredith. It has just been issued in booklet form by Messrs. Constable.

PUBLICATIONS RECEIVED.

From MESSRS. CHATTO & WINDUS:—Ancient English Christmas Carols. Collected and arranged by Edith Rickert. 7s. 6d. net. Herbert Fry's Royal Guide to the London Charities. Edited by John Lane. 1s. 6d.

MESSRS. J. CLARKE & Co.:—The Children's Paul; a Life of St. Paul for Young People. J. G. Stevenson. 2s.

MESSRS. FLETCHER & SPEIGHT:—Historical Sketch of the North and East Lancashire Unitarian Mission and its Affiliated Churches. Edited by R. Travers Herford and E. D. P. Evans. 1s. net.

MR. HENRY FROWDE:—Sylvia's Lovers: Elizabeth C. Gaskell. 1s. net.

MESSRS. HARPER & BROTHERS:—Crete the Forerunner of Greece: C. H. & H. Hawes. Cloth, 2s. 6d. net; leather, 3s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Studies in Religion and Theology. The Church in Idea and in History: A. M. Fairbairn, M.A. 12s. net.

MESSRS. MACMILLAN & Co.:—The Synoptic Gospels. Edited with an Introduction and a Commentary by C. G. Montefiore. 2 vols. 18s. net.

OPEN COURT PUBLISHING Co.:—Philosophy as a Science. A Synopsis of the Writings of Dr. Paul Carus. 50 cents.

MESSRS. PUTNAM'S SONS:—Heavenly Heroics: Lyman P. Powell. 5s.

MESSRS. SAMPSON, LOW & Co.:—Jo's Boys and how they turned out: L. M. Alcott. 3s. 6d. Under the Lilacs: L. M. Alcott. 3s. 6d.

SUNDAY SCHOOL ASSOCIATION:—Young Days. Vol. for 1909. 1s. 6d. net. Our Reciter. Selected and arranged by Rev. J. J. Wright. 1s. net.

Cornhill, special Jubilee number.

MEETINGS AND SOCIETIES.

THE PROGRESSIVE LEAGUE AT NORWICH.

ADDRESS BY REV. T. RHONDDHA WILLIAMS.

IN spite of a heavy and continuous downfall of snow, the Octagon Chapel, which had been lent to the League for the occasion was not far from filled on Tuesday, December 7. There was a meeting of over four hundred enthusiastic people who had braved the elements in order to hear Mr. Williams.

After hymn and prayer, the Rev. Mortimer Rowe, who presided, welcomed Mr. Williams on behalf of the League as one of the clearest thinkers and one of the ablest writers and preachers in the movement. He felt, too, that as minister of the Octagon he must also welcome him to the chapel in which they were gathered, and which, for over 150 years, had now been standing pre-eminently for religious freedom and toleration. Mr. Williams had always worked hard and spoken boldly for the broader outlook and the catholic spirit which transcended denominational barriers. The Progressive League stood for a genuine and not a spurious Liberal Christianity, in which the higher Unitarianism and the higher Trinitarianism were at one; and it also stood for the supremacy of practical

Christianity over theoretical, especially in the application of the principles of Christ's Gospel to the needs and the problems of our social well-being.

Mr. Williams, who was greeted with loud applause, then delivered an address upon "The New Theology and Its Social Implications." He said, when they spoke of the New Theology they did not mean anything so absurd as that they had discovered a totally new theology. Nothing was totally new. And if they said that the so-called New Theology was a theology of the immanence of God, then it was certainly very old. After a review of the deism of the eighteenth century, Mr. Williams embarked on an extensive definition of the New Theology, which means, he said, that of the whole universe of nature and of man, God is the inner Spirit. He did not pretend that this conception of God had no difficulties. He did not know any conception of God that had no difficulties. All he claimed was that this was the best working conception yet in view, and the moment he found a better he would give up this one in favour of that. In our day the doctrine of immanence had to be so stated as to supply a spiritual interpretation of the world that should not conflict with scientific knowledge of the world. We must try to secure for men as much intellectual harmony as we could—harmony between general knowledge and theological belief. When we had done our best without neglecting any source of information whatsoever we got our theology for the time being. Dwelling upon the difference between the New Theology and the older Unitarianism, Mr. Williams showed how both the old Trinitarianism and the old Unitarianism had made a hard line of division between God and the world, between God and man; the Trinitarian placing Jesus alone on the Godward side of the division, and the Unitarian placing him upon the side of humanity. But when we recognised that the line of division did not exist, that the Spirit of God was immanent in the spirit of Man, and pre-eminently in Jesus, the old controversy was dead, and the old questions were meaningless.

The New Theology, therefore, stood for two things—first, a revised statement of belief for to-day, and an open attitude towards on-coming truth to-morrow. Mr. Williams went on to say that when the doctrine of evolution took the place of separate creations, when other religions were found to possess truths akin to the truths of Christianity, then the whole framework of the old theologies began to go to pieces. Only the framework, not the vital faith which breathed through them. It was in the sixties that the incompatibility between the result of the labours of the scientists and of the traditional theology was fully recognised. So the theologians set about reconstructing. They spent a generation in throwing up the dust of theological anger. John Richard Green described the curates flocking to Oxford in 1860 "to smash Darwin." Think of curates smashing Darwin! Smash Darwin? Smash the Pyramids! All knowledge was a sacred thing, and so far as it was knowledge it was a revelation of God. Old forms of belief had been rendered

unbearable by the modern knowledge. Many of the churches were quietly ignoring the new knowledge, and were covering the thing up with social activities. He was very much in favour of social activities, but he did not believe in them as a cover. The main principles of Biblical criticism were now accepted by all respectable scholars. He met a number of ministers the other day, and they discussed many questions. After a time he asked them, "How is it that I am considered a heretic and you are not? We are all of the same opinion privately. Why should I be considered to be a heretic?" That was his question; he could not tell them the answer, but that was the question. Those principles were accepted by all intelligent men who knew anything about the subject. It was not right to go on and teach the people in public as if these things had not arrived. The Bible was much more helpful in the new light than it was in the old. But the greatest treasures of the Bible, as the greatest treasures of life, would never be discovered by the aid of scholarship alone. The best things in the Bible sprang up out of experience from God, and would never be properly appreciated except by those who got a similar experience. The story of the human race was the story of the divine rise of man, from savagery to sainthood, the never-ceasing work of the indwelling of the Spirit of God. It was the presence of that Spirit that spoke to us of the consolidation of the human race, and that was the root of their Socialism. He did not commit the League to economic Socialism by those words. The League was not committed to that as a League, but he himself was a Socialist. The social implication of the theology of immanence was the sacredness of all classes of men and of every man of every class. Nor did it stop at any national boundary, or even at the boundary of empire. A few years ago we were told to think imperially. That was not asking too much. It was asking far too little. If the doctrine of immanence were true, we must learn to think and to feel in the terms not only of empire, but of humanity and the world. If we were in earnest about our faith we should be in earnest about social reform at home and the abolition of war abroad. And let there be no mistake about it, the old-fashioned philanthropy was not enough. Get some of the spirit of it by all means, but philanthropy alone would not do. We must deal with the root causes of poverty; establish a just industrial system and an honourable commercial life; destroy the monopolies that profit the few and impoverish the many; stop the manufacture of millionaires at one end of the scale and of paupers at the other. But no theology by itself would do what needs to be done. His interest in theological revision would not be very keen if he did not see that there was power in the old thought forms to cramp more or less religious experience. His interest, that was to say, in theological revision was chiefly for the sake of opening out wider possibilities for experience of God. He would not give a day of his life to get men to exchange one set of theological views for another if it did not mean something beyond that.

At the close several questions were asked by invitation and answered.

THE SOCIAL MOVEMENT.

A NATIONAL Town Planning Conference, convened by the Garden Cities and Town Planning Association, for the purpose of considering the application of the Housing and Town Planning Act, met at the Guildhall on December 10. Delegates attended from the City of London, the London County Council, fifteen metropolitan boroughs, thirteen county councils, forty provincial boroughs, thirty-five urban district councils, twenty-five professional and propagandist bodies, and many well-known authorities on town planning in England. Perhaps the most interesting item in the deliberations of this representative gathering was the passing of a resolution which advocated the formation of a central consultative town planning body for the purpose of giving advice and assistance on matters connected with town planning, for the better development of towns, and for concentrating work along those lines, with a view to securing effective action and preventing overlapping, such a body to work strictly upon non-party lines in endeavouring to assist in every way possible public authorities and others desirous of obtaining its services, and to consist of representatives of the various professional and other societies interested, together with municipal and other authorities, who shall meet from time to time, and make such rules and regulations as they shall think fit.

At the fourth annual meeting of the National League for Physical Education and Improvement, held on December 9 at the United Service Institution, Whitehall, under the presidency of the Bishop of Ripon, several important resolutions were passed, which are of extreme interest inasmuch as they express what is felt by so large a number in all sects and parties. Sir Hugh Beaver moved and Sir Lauder Brunton seconded a resolution urging on all members of Parliament, irrespective of party, to unite in passing into law a Bill to ensure a pure milk supply, the lack of which, according to the seconder, caused an "awful slaughter of infant life." A motion on physical training in schools asked that institutes for the training and certification of teachers competent to give physical instruction should be established at the public expense on the lines of those already in existence in Norway and Sweden. A third resolution was so important that we quote it in full—"Whatever reforms eventually result from the reports of the Royal Commission on the Poor Law, it is of urgent importance for the community to secure without delay adequate provision (a) for the treatment of the mentally defective separately and apart from all other persons requiring public assistance; and (b) for the boarding out and training for rural industries, not only at home but also in the Colonies, of State children, and their disassociation as far as possible from institutional treatment, and from the atmosphere of pauperism."

At a recent address in Bristol on the question of the State punishment of crime, Lord Justice Kennedy quoted some most remarkable and suggestive figures. After urging that reform was desirable in dealing with the younger convicts, he pointed out that more than 72 per cent. of the male convicts of last year belonged to the unskilled classes, and said that while the humanity of treatment given to our prisoners was unequalled, the admirable organisation in a sense operated to the prisoners' moral and material disadvantage. A convict on his release often found that prison had lost its terrors and the power of continuous effort had been lessened rather than increased. There should be a striving for the permanent reformation of the men under thirty, who last year formed more than 36 per cent. of those convicted. Much had been done by the Borstal system and other agencies, but what he wanted to impress upon them was the need for building up the prisoner physically, morally, and intellectually, as was done in America, particularly under the system in vogue at Almira in New York State. What America could do England could do, although he admitted there were difficulties to be faced. Statistics of this kind coming from so high a source show the extreme importance (1) of the after care of the young people who leave our schools, and (2) of decasualising labour as far as possible.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible.

WOMEN'S LEAGUE.

At the recent Council meeting a number of suggestions for work were offered to the League by those present or through the branch reports. One of these was that the League should endeavour to reach those girls of Unitarian families who are away from home at college and in business life. It is urged that, while the orthodox churches are active in this direction, we do little or nothing, and that many young Unitarians slip away from us for want of more organised effort on our part. As a first step a sub-committee has been formed with Mrs. Russell Martineau as its chairwoman, to consider this suggestion, and the League will be glad to receive the names of young women in student or business life, who are not connected with any particular church or society of our Liberal faith.

Auckland, New Zealand.—The November calendar of the Unitarian Church contains the following motto for church-goers—"I find in a corner of my soul a little plant called Reverence, and I like to water it once a week."—Oliver Wendell Holmes. Also the following announcement:—"By order of the Committee the collections on November 21 will be set apart for the benefit of the British and Foreign Unitarian Association. This is our sole missionary agency in the Empire. It assisted at our foundation. It supplies us with pamphlets. It is in constant helpful touch with us all the year round. We shall never be able to fully repay all that we owe to it." The church is evidently in a very active and prosperous condition.

Blackpool: North Shore.—A successful sale of work was held on Wednesday and Thursday of last week at the Dickson-road Unitarian Church, in aid of the church funds, and for the purpose of wiping out some accumulation of debt. On Wednesday the opener was Mrs. Wm. Holt, of Bury, with Mrs. William Healey, of Heywood, in the chair, and on Thursday by Mr. W. J. Baldwin, Mr. J. H. Wood being in the chair. The result was very satisfactory, the total sum of £123 7s. 5d. being realised, including a sum of over £40 collected by Miss Clegg and Mrs. Blezard.

Bolton: Bank-street Chapel.—The annual choir sermons were preached here on Sunday last, December 12, 1909, by the minister, the Rev. J. H. Weatherall, M.A. At the morning service, Dr. Garrett's anthem "Prepare ye the way of the Lord" was sung. The evening service was choral, the choir giving an exceedingly fine rendering of Spohr's "Last Judgment," under the direction of the organist, Mr. J. T. Fliteroft, Mus.Bac., F.R.C.O. Mr. Weatherall, in a short address, spoke of the changed opinions which now no longer looked on the scene as pictured by the words sung (taken from the book of Revelation) as a real one, but had substituted for it a belief in the importance of the present, the judgment for which made itself felt in the immediate future and the modifications of the present life. The chapel was crowded, the congregation at the evening service numbering between 600 and 650.

Chatham.—A very hearty and enthusiastic welcome was given to the Rev. J. Tyssul and Mrs. Davis at Hammond-hill Church on Wednesday evening, December 8, upon their return from Colombo, when Mr. Davis gave a most striking lecture, "Among the Buddhists of Ceylon." The Church was filled with his old friends, and a sum of upwards of £5 was taken, and will be used towards defraying the expenses of re-heating the church. Mr. Davis also gave an inspiring address to the local branch of the Progressive League on the following evening on "The Spiritual Awakening of our Day."

Chelmsford.—A few friends met at the chapel on Saturday evening to discuss details of the forward movement. The chairman of

the Ilford church was present and a hopeful feeling prevailed. One member stated that the handful of adherents had been growing quite dispirited, owing to their isolated position. A social meeting was fixed for Thursday, January 6, when, it is hoped, the old cause will take on a new lease of life. The church debt amounts to between three and fourpounds; but, under the new arrangement for supplying a preacher every Sunday from Ilford at no expense to the church, it was thought that this deficit might soon be cleared off. Old and new friends of liberal Christianity in the town have promised to support the new effort.

Douglas, I.O.M.—The third of the series of lectures arranged by the Missionary Conference was given on Thursday, December 9, by the Rev. T. P. Spedding, on "Theological Christ, or Human Jesus?" Owing to the fact that a storm of wind and rain was raging, it was scarcely expected that there would be any audience, but 42 adults assembled. A few questions were asked.

Ilford.—The Rev. H. Rawlings, M.A., gave a delightful lecture on "Oliver Wendell Holmes," on Tuesday under the auspices of the Literary and Debating Society, and accepted a cordial invitation to "come again."

Leicester: Free Christian Church.—The annual sale of work in aid of current expenses and reduction of building debt was held in the schoolroom on Dec. 8 and 9. The sale was opened on the first day by the Mayor, Councillor G. Chittam, and the second day by Mrs. E. I. Fripp. The receipts, including donations, were £99, after deducting all expenses.

Liverpool: Rathbone Literary Club.—A meeting of the Rathbone Literary Club was held on Dec. 10, 1909, when Mr. Robert Hield, the editor of the *Liverpool Courier* read a paper upon the novels of George Meredith. The lecturer commented upon the long neglect which the novelist had endured with great fortitude. He also referred to the alleged obscurity of Meredith's style, which did not apply to the earlier novels, e.g., "The Ordeal of Richard Feverel," "Evan Harrington," or "Rhoda Fleming." The Rev. J. C. Odgers, who was in the chair, opened the discussion which was continued by Mr. J. W. Bell, Mrs. Watkinson, Mr. Ellisden, Mr. Miller, Mr. Redish, and Mr. T. Lewis. A cordial vote of thanks to Mr. Hield closed the meeting.

Liverpool: Women's League.—A most successful "Housewives' Fair" was held last Thursday, Dec. 9, in connection with the Liverpool and District Branch of the Women's League. The "Fair" took place in the Hope-street Church Hall, Liverpool, and was opened by Lady Bowring at 2.30 p.m. Brightly and merrily the afternoon passed, friends coming from the Cheshire side, and even from Chester, in spite of the dull weather. The "Fair" was successful also from the financial side, and we take the opportunity of thanking all contributors. An interesting programme of music and recitation, under the able management of Miss E. C. Greene, concluded a most successful day.

Liverpool: '96 Club and Mill-street Domestic Mission.—On Thursday evening, December 9, the members of the '96 Club entertained the Rev. J. C. Ballantyne, of the Blackfriars Mission, London, to dinner at the Junior Reform Club, after which Mr. Ballantyne delivered a clear, lucid, and stirring address on the "Boys' Own Brigade Movement." Briefly sketching the rise of the B.O.B. Mr. Ballantyne proceeded to strongly emphasise the need for some means of dealing effectively with the boy problem, as met with in our large towns, where temptations to boys are as markedly numerous as they are disastrously subtle and insidious to their moral welfare. Anticipating possible fears and objections to the movement on the ground of its fostering unwholesome military tendencies, Mr. Ballantyne dealt very fully with the question, with the happy result that fears and objections to drilling, marching, &c., interpreted in the large-hearted spirit of the B.O.B. motto:—"Pure and upright living," were replaced with an earnest desire to form companies and set the movement going as speedily as possible. A committee was thereupon appointed to consider ways and means for making a start at an early date. On the following Friday evening Mr. Ballantyne gave two delightful lantern lectures on the B.O.B. and its work to the Band of Hope and Elder Scholars' Society at the Mill-street Domestic

Mission. Here the spirit of enthusiasm seemed contagious, and signs were not wanting that the boys and young men are eager to form companies of the B.O.B. So the new idea promises to spread and flourish in Liverpool.

London: National Unitarian Temperance Association.—Nearly 400 children and officers assembled at Essex Hall on Saturday last, Dec. 11, to the entertainment provided by the Committee of the N.U.T.A. They represented London Unitarian Bands of Hope and Sunday Schools at Brixton, Bell-street, Ilford, Kentish Town, Limehouse, Newington Green, Stratford, Stepney, Walthamstow, Islington, Peckham, Stamford-street, Highgate. An attractive programme was provided, and the order and attention of the children were exemplary. The chair was taken by the Rev. Frederic Allen. Mr. J. Bredall, F.R.G.S., gave an interesting short lecture on Lucerne, illustrated by beautiful lantern slides. Special addresses were given by the Revs. A. A. Charlesworth and Fred Hankinson, humorous items were rendered by Mr. Cudlip and Miss Longhurst of the Unity Minstrels, and by Mr. G. V. Carter, and a duologue was presented by Mr. and Mrs. W. R. Marshall. It was an inspiring assembly; its most attractive feature being the children's singing and their bright and happy manners. Great credit is due to the officers of the various societies who piloted the parties across London.

Newcastle-on-Tyne.—The Biennial Bazaar and sale of work was held in the schoolroom of the Church of the Divine Unity on Wednesday and Thursday, Dec. 8 and 9. At the opening ceremony, the chair was occupied by Ald. Sir Joseph Baxter Ellis, J.P., and the bazaar was formally declared open by Mrs. John Tweedy, in a few well-chosen words. In the course of her remarks she said the ladies of the congregation had the cause of Liberal Christianity at heart, and whatever might be said against bazaars, there was at least this in their favour, that ladies were thus enabled to give something to the church they loved, without feeling, as they generally did, that what they gave came from the pockets of their husbands. Specially bound copies of the Essex Hall Hymnal, which is to be introduced, at the beginning of the year, were presented, on behalf of the Ladies' Sewing Society, to the Chairman and Mrs. Tweedy by Miss Mary Hall and Master Frank Unné respectively. Despite the severe frost on the first day, and the heavy downpour of rain on the second, the proceeds exceeded the most sanguine expectations—over £250 being raised. The members threw themselves with energy and generosity into the work, and not the least cause for rejoicing is the sense of fellowship existing in the church, which was manifest throughout the sale. During the week seven new members joined the church. Mr. Hall has just completed a course of sermons on the Reformers, which have attracted good congregations, the main object being to explain and emphasise the principles of Protestantism.

Padiham.—In connection with Nazareth Unitarian Chapel and School, the annual sale of work and Christmas-tree was held in the schoolroom on Saturday and Monday last. The Rev. Joseph Anderton, of Liverpool, an old scholar, declared the sale open on Saturday; Dr. Marquis, of Wilsden, Yorkshire, another old scholar, presiding. On Monday evening the sale was reopened by a number of the Sunday School scholars. The total receipts amounted to £179, which sum is in advance of any previous record by over £40. On Sunday last the pulpit was occupied by Rev. Matthew R. Scott, of Southport, who preached to very large congregations morning and evening.

Sheffield.—The Sheffield and District Unitarian Sunday School Union held its quarterly meeting at Rotherham on Dec. 11. About 40 were present. The President (Rev. J. W. Cook) opened proceedings by extending, on behalf of the Union, a most sincere and hearty welcome to Dr. Stanley Mellor, the newly-appointed minister at Rotherham. To this Dr. Mellor briefly replied. The ordinary business was then transacted. Then Mr. G. E. Whitaker was called upon to give his paper entitled "Sunday, its Uses and Abuses." Both the paper and the discussion which followed provide very helpful and interesting. Those who took part in the discussion were Rev. J. W. Cook, Dr. Mellor, Rev. C. J. Street, M.A., LL.B., Messrs. L. Shorts, W. Laycock,

S. Beatty, J. Wilson, H. Smith and Miss E. Wilson. The meeting closed with a vote of thanks to Mr. G. E. Whitaker for his paper and to the Rotherham friends for their hospitality.

Peckham: Induction.—The induction of the recently appointed minister, the Rev. Lawrence Clare, was held in the Avondale-road Unitarian Church, Peckham, on Saturday, Dec. 4. There was a fair attendance at the service, though doubtless the fact that it was Saturday night kept many ministers away who would have liked to be present to express their goodwill. The service was conducted by the Rev. J. A. Pearson. Dr. Cressey delivered the charge to the minister, and the Rev. W. W. C. Pope, of Lewisham, gave an earnest address to the congregation on brotherhood and the spirit of cordial friendship which should animate all their work. Subsequently there was an interval for tea and conversation in the school-room, followed by a hearty meeting, at which words of welcome were spoken on behalf of the congregation by the chairman, by the Rev. E. Savill Hicks for the London District Unitarian Society, the Rev. W. H. Drummond representing the South-Eastern Provincial Assembly, and the Rev. J. A. Pearson. Mr. Clare replied in a bright and hopeful speech, which augured well for the spirit of confidence and enterprise in which the work will be carried on. It was a special pleasure to see the veteran Rev. George Carter on the platform and to listen to his cordial speech of welcome to the new minister to his old congregation.

Sidmouth: Bicentenary Appeal.—The congregation here is raising a fund in commemoration of the bicentenary of the Old Meeting, which occurs in 1910. The committee and congregation have accepted a plan from an Exeter architect, the estimated cost of which is £500. It provides for heating, ventilating, new flooring and reseating, and some necessary alterations. A further sum will be required for furnishing, &c. The congregation have been so generously helped by their friends, many of whom have visited Sidmouth, that over £400 is available, and the last £10 is promised. As there has been no printed appeal some who would wish to contribute may not have heard of the proposed scheme. Will they kindly excuse this and send their subscriptions to the treasurer, Miss Julia Barmby, Mount Pleasant, Sidmouth. It would be most satisfactory and cheering to have the necessary sum promised before the end of the year.

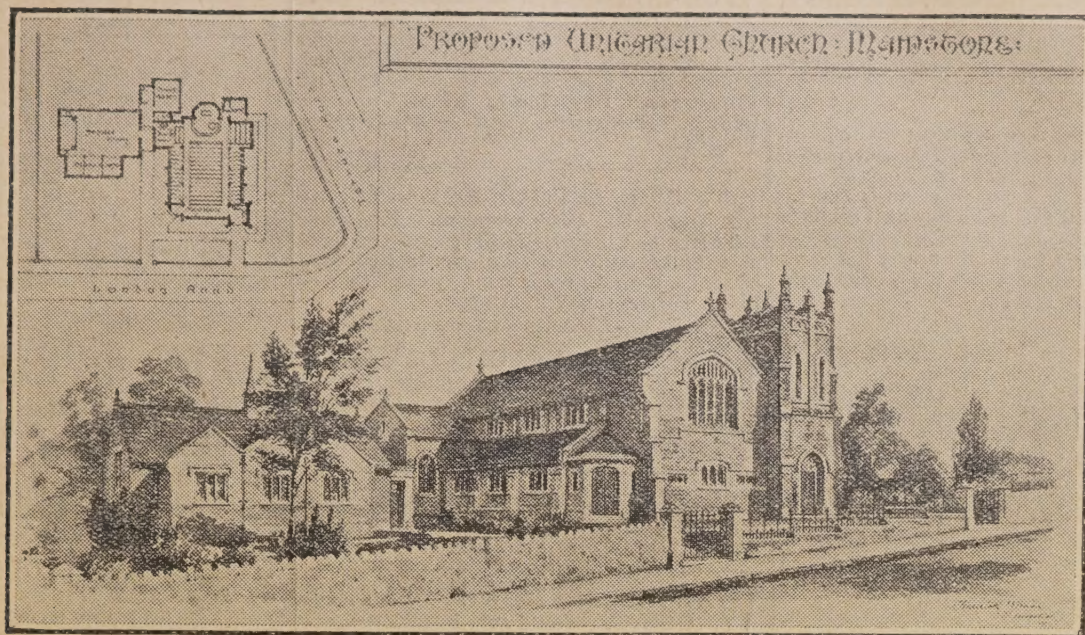
Wellington, New Zealand.—The annual meeting of the Unitarian free church was held on Wednesday evening, Oct. 20, and, in spite of the inclement weather, there was a good attendance. Mr. G. V. Shannon, J.P., presided, and delivered a most interesting speech, which followed the singing of Emerson's well-known hymn, "We love the Venerable House our Fathers built to God." The Report of the Committee was read by Professor Mackenzie, M.A. Officers for the ensuing year were appointed. The report refers as follows to the minister's resignation. "It is with profound regret that your committee has to inform you that on June 29 Dr. Jones tendered his resignation, feeling that he had as good as accomplished the work which, at no ordinary personal sacrifice, he had undertaken in Wellington, under the auspices of the British and Foreign Unitarian Association. Your committee did all in its power to induce Dr. Jones to prolong his ministry among us, feeling that from his keen interest in the theological and philosophical problems of the age, and his frequently expressed desire to return to Europe, to sit once more at the feet of the great teachers of the day, it was unlikely to prevail upon him to remain in Wellington for good to enjoy the fruit of his four years' strenuous labour in the cause of liberal religion. On August 31, Dr. Jones tendered his resignation once more, and gave your committee clearly to understand that he could not entertain the idea of prolonging his sojourn (for the present at least) among us beyond the end of February next. Your Committee, upon accepting his resignation, at Dr. Jones' pressing request, immediately took steps towards filling the vacancy by writing home to the Rev. W. Copeland Bowie (secretary of the British and Foreign Unitarian Association) and the Rev. Charles Hargrove, of Leeds, asking them kindly to co-operate in recommending a suitable minister for appointment to the vacant pastorate, and expressed its wish that arrangements should be

made to enable the new minister to assume office by the first Sunday in April next. Your committee is very conscious of the fact that Dr. Jones' departure is a serious, if not irreparable loss to this young religious community; but it takes this opportunity of urgently appealing to the friends of Unitarian and liberal religion in Wellington to keep together, to come, if possible, more closely together, and to co-operate in faithful fellowship in the noble cause of liberal and enlightened religion. Notwithstanding our phenomenal success in the past, loyalty to the great and noble cause at this juncture is indispensable. Though Dr. Jones is leaving us, it must be very gratifying to all of you, as it is to your committee, to know that his services will not be entirely lost to us, as also that he may, after spending some time in England and on the Continent extending his acquaintance with the men and minds engaged in the great work of religious and philosophical reconstruction (now exercising so profound an influence in all progressive religious communions) return to the Dominion to proclaim once more the claims of liberal religion. In any case the friends of Unitarian and liberal religion need not bate a jot of heart or hope. Men and women, who look on no religion scornfully, who reverence their reason and their conscience, who are abundantly convinced that truth does not need to be treated with indulgence, have nothing to be ashamed of. Enlightened minds cannot fail to respect them when they come to understand their attitude towards the things of the spirit. We may rest assured that the religion of the future cannot be one of mere mechanical beliefs, but one in which character and conduct alone will be regarded as testifying to the value and worth of religious conviction. In the circumstances the success of the cause with which we seek to identify ourselves in a humble way is assured, even though we have to forego the services of such as are pre-eminently equipped for the task of canvassing its claims."

Yorkshire Unitarian Club.—The annual meeting was held at Broadway-avenue Church, Bradford, on November 27, the retiring president (Mr. A. H. Wadsworth) occupying the chair. Owing to the inclement weather, the attendance was on the small side. Officers for 1909-1910 were elected as follows: president, Mr. F. Clayton (Leeds); vice-president (left to committee to elect); hon. secretary, Mr. A. Simpson (Leeds); hon. assistant secretary, Mr. E. C. Bolt (West Bowling); hon. treasurer, Mr. F. G. Jackson (Leeds); four members of committee (three years), Messrs. A. Northin (West Bowling) and A. H. Wadsworth (Halifax), Miss Frith (Barnsley), and the Rev. H. MacLachlan (Bradford); one year, Mr. John Thornton (Hunslet). On the motion of Mr. J. H. Brook, seconded by Mr. J. Hargreaves, a very hearty vote of thanks was accorded to the retiring officers for their services during the past year. Tea having been served, a public meeting was held. At the commencement Mr. Wadsworth presided and briefly introduced the new president, who took the chair. Mr. Clayton said he would do all he could to promote the club's interests, as it could be of great service to the cause of liberal religion in Yorkshire. Mr. F. G. Jackson then read a paper on "The Organisation of Our Churches." He remarked that he thought a certain latitude should be allowed to each church in its constitution, subject, however, to the proviso that there should be nothing in the nature of a creed-test for membership. Tests were no bar to the unscrupulous, who readily subscribed to them, but often a sore stumblingblock to conscientious people, whose services would be of real value. Character-tests were less objectionable, but, in practice, did not work very well. Those who had heard or read Professor Jacks' paper before the club a year ago would remember that he expressed the opinion that a membership resting only on a cash foundation led to the entry of undesirables into our churches. With all due respect he (the speaker) thought Professor Jacks' fears were largely uncalculated for. Things had a habit of working out differently on paper from what they did in practice, and the proportion of black sheep in the Unitarian fold was no greater than, if as great as, in more orthodox flocks. So far as theological agreement was desirable, it would, he thought, be conceded that, despite our lack of definitions, there were no such

differences between Unitarians as existed, say, in the Establishment between Lord Halifax and Mr. Kensit, and in the Congregationalist body between Mr. Campbell and Dr. Horton. The form of the cash-nexus might be varied according to circumstances; many churches had pew-rents, and there was no objection to them, provided (a) the sum fixed was so arranged as to amount and payment that it pressed hardly on no one; (b) that the payment of the highest pew-rent conferred no special privileges on the payer, whether as to position of sittings, voting at church meetings, or the like. One alternative to pew-rents was the envelope system, and another to depend entirely on collections, save for a nominal membership subscription. After directing attention to some elementary but sometimes neglected points in church management, the speaker expressed the opinion that the minister should not be a member of the church committee, though frequently summoned to its meetings and asked for his advice. In appointing a minister, there should be nothing in the nature of a preaching competition. The vexed question of name seemed to him a very simple one; people would call them Unitarians, and they might as well face the fact, subject to the further fact that some of their churches could not legally be called Unitarian. Of course, Unitarian did not connote any stereotyped form of theology, else he should not apply the term to himself. He wished to mention two matters which might, perhaps, strictly speaking, not be within the scope of the paper, but which could have considerable influence on the welfare of our churches. Every church should have a P.S.A. (open to both sexes), and an adult school, not merely an adult class. He passed to a very important matter, which would, perhaps, serve as a convenient transition from the question of individual churches to the question of our churches collectively—at any rate, collectively in each district—he meant the matter of ministers' stipends. It was notorious that some of our ministers were underpaid, and equally evident that most of the congregations to which the underpaid ministers were attached could not afford to increase the stipends. For that reason alone there should be co-operation between the churches. It was said that the congregationalist system was dying. Perhaps, but had it never occurred to them that the circuit system was dying? A compromise between the two systems, by which churches might be grouped in sets of 3, 4, 5, or more, might meet the situation, and he was very glad to know that such an experiment was being tried, not only in Yorkshire, but elsewhere. Bound up with the question of ministers' salaries, as with all questions of church finance, was that of endowment. Personally, he thought an endowment was the same to a church (or group of churches) as a private income to an individual; a large one was often a source of danger, and demoralisation, or, at best, an incentive to idleness, a small one was often a great blessing. The efforts, then, recently made in Lancashire to raise endowments which would bring in, say, £50 a year assured income to a church which, at present, had none, should be emulated in other parts of the country. An interesting discussion followed. The chairman, in opening it, said the system of grouping was unsatisfactory as it often led to jealousies between the constituent churches. The Rev. W. Rosling (West Bowling) thought that church meetings should be held monthly, and that the minister should be a member of the committee, at any rate in the smaller churches. P.S.A.'s and adult schools were good, but most of our churches had not sufficient workers to carry them on. Mr. J. Teal (Halifax) thought the system of organisation outlined by the Rev. Joseph Wood was the best. Mr. L. Badland (Bradford) said there should be some method of recognition of new members. The grouping system worked well in the United Methodist Church. Mr. J. H. Brook (Bradford) supported the circuit system proper, saying that a minister's term should be shorter rather than longer. Mr. J. Thornton (Hunslet) deplored the lack of spirit that too often characterised church meetings. On the motion of Mr. Thornton, seconded by Mr. Badland, a hearty vote of thanks was accorded to the reader of the paper and to the West Bowling friends for their hospitality.

NEW CHURCH FOR MAIDSTONE.



DEAR SIR OR MADAM,—The great revival of our cause has made the need of a new Church, with accommodation for the Sunday School and other institutions, urgently felt.

The present Chapel was erected in the year 1736, is hidden in a narrow street, and has incurable defects. During recent years, those who have wished to attend have been repeatedly turned away because seats could not be provided. That the congregation may continue its Forward Movement there is necessity for a more spacious and comfortable Church.

In the present building the difficulties of the Sunday School are insuperable. This important branch of our work has been sadly crippled. We have had no schoolroom, nor any classroom accommodation whatever, and the young men have to meet on Sundays in a hired room half a mile away. The only building we now possess is the old Chapel, which is badly ventilated, inconvenient, and useless for weekday Educational and Social purposes.

Extension on the present site being impossible, it was, after long and anxious thought, decided to acquire ground for a suitable home, and an excellent site, at the junction of London Road and Terrace Road, has been secured. It is on high ground, open to important thoroughfares, and in the immediate neighbourhood there is a numerous and growing population of the kind likely to be influenced by the presence of a Free Church.

Plans have been prepared and a general view of the buildings is shown above. The cost of the Church and School with the land will be £4,000, without the School £3,000. This is a big sum for us to face, but by effort and self-denial we are raising in Maidstone £1,200, which will be almost the limit of our capacity for giving. The old Chapel when sold is estimated to realise about £800, so that a further sum of £2,000 is needed to complete the scheme.

It has, however, been decided to proceed with the building of the Church independently of the School so soon as the funds permit. It is our earnest hope that the whole scheme may be completed without undue delay, and that the New Buildings may be opened free of debt.

The Congregation regret that they are not able to carry out this important undertaking without appealing to the generosity of friends. Will you help this work, the aim of which is to further the great cause of Religion free from creedal bonds? We invite subscriptions large or small. To give will add fresh impulse and hope, and will quicken and inspire our faith throughout the South of England.

The scheme has the endorsement of the Provincial Assembly of London and the South-Eastern Counties, who have made a grant of £10. The British and Foreign Unitarian Association have promised a grant of £100 as soon as the congregation have raised £1,900 irrespective of the cost of the land.

DONATIONS may be sent to —

Rev. ALEXANDER FARQUHARSON, 41, Camden Square, N.W.
Or to **Mr. T. P. CAFFYN, Hon. Treas., Bower Mount Road, Maidstone.**
Or to **Mr. M. A. RUCK, Hon. Sec., Weaving Grange, Nr. Maidstone.**

NOTES AND JOTTINGS.

MR. CUTHBERT C. GRUNDY has for reasons of health reluctantly declined the invitation of the Blackpool Division Liberal Association to be the candidate at the forthcoming general election.

PROFESSOR JACKS, Manchester College, Oxford, in a lecture in Edinburgh on "Education: Religious and Moral," pointed out that people must recognise the home as the moral training centre for their children, and must not look to the State or the Church to relieve them of responsibilities which could be discharged only by themselves.

"It will be a thousand pities (the *Spectator* remarks) if, from lack of financial support,

the National Trust for Places of Historic Interest or Natural Beauty is not able to preserve to the public for all time the famous Cheddar Grove. Cheddar is a neighbourhood not merely of rare natural charm, but one which is hallowed by its literary associations. . . . Nearly the whole of the lives of Hannah More and her sisters was spent in lovely Cheddar Valley, first at Cowslip Green, and then at a house which Hannah built for herself out of her literary earnings, and which she called Barley Wood. At both places she was visited from time to time by persons of distinction in the literary, political, or religious world." A famous lover of the Cheddar cliffs was Lord Macaulay, who, as a boy, was always welcome at Barley Wood.

DUKE KARL THEODOR of Bavaria, who has lately died, was one of the first oculists in Europe, and had performed over 5,000 eye

operations. "So many of us," he once said, "are soldiers whose business is to kill, that it is high time some of us took to curing." He turned his house at Tegernsee into a hospital, which he and his wife, a Princess of Braganza, managed together.

MR. G. K. CHESTERTON, after living for about two months in the country, has been up to town, and has at last seen London "as a strange city, and civilisation itself as one enormous whim." He was chiefly struck with the Marble Arch, which, in its new insular position, seemed like "a placid monstrosity. What could be wilder than to have a huge arched gateway with people going everywhere except under it? . . . By the new arrangement the last weak pretence to be a gate has been taken away. The cabman still cannot drive through it, but he can have the delights of riding round it, and even (on foggy nights) the rapture of running into it.

It has been raised from the rank of a fiction to the dignity of an obstacle."

THE Nobel Peace Prize has been divided between M. Auguste Beernaert, ex-Premier of Belgium, and Baron d'Estournelles de Constant, member of the French Senate, both of whom have long been amongst the foremost workers in the cause of international peace.

MR. ALEXANDER FISHER, after working unremittingly in his studio at West Kensington for twenty years, has rediscovered the mediæval art of painting in enamel, and he is now the father of an industry which employs some three thousand people in all parts of the country. The special points about his work are its extreme hardness and the wonderfully rich colouring obtainable.

News reaches us from St. Petersburg of the imprisonment for a year, in a fortress, of the publisher of Tolstoy's "The Kingdom of God is Within You," perhaps the finest and strongest expression of the great Russian writer's belief that pure Christianity is incompatible with a State based upon force and deception. It will be remembered that Tolstoy has repeatedly urged the Government to arrest him instead of those who are not responsible for what he has written, although they are strongly in sympathy with his views; but his appeal has had no effect.

UNDER the Closer Settlement Bill now before the Victorian Parliament, £1,000,000 annually will be available for the purchase of land for immigrants, enough to settle a thousand families annually, the cost of the land, interest, and sinking fund, and the working expenses being repayable on easy terms.

DR. ZEMENHOF, the inventor of Esperanto, has just reached his fiftieth birthday. Born on Dec. 15, 1859, Dr. Zemenhof lives in Warsaw, Poland, where he practises as an oculist, says the *Christian Commonwealth*. He believes that the prevailing diversity of tongues is a great menace to the peace of the world, and that a better understanding between the peoples would be possible were a neutral language widely used as an auxiliary to the national languages. This practical internationalist is a Jew of the simplest tastes and of the most modest bearing, and although he has been honoured by kings and governments, he is absolutely unspoiled.

SIR W. BOUSFIELD and Miss A. E. Debenham, treasurers of the Apprenticeship and Skilled Employment Association, which seeks to promote the better industrial training of boys and girls, are appealing for subscriptions, which will be received at 36 and 37, Denison House, Vauxhall Bridge-road, S.W. The Association already has nineteen local committees at work in London, besides several in the provinces. These committees are closely in touch with the elementary schools, and act as intermediaries between children suitable to enter skilled occupations and employers of labour requiring intelligent young workers. All possible steps are taken to secure satisfaction to both parties, and to arrange for technical education by encouraging attendance at day or evening classes. Supervision is always maintained during the years of training."

NATIONAL CONFERENCE.

WE are requested to announce that the next meeting of the Committee of the National Conference will be held at Nottingham on Friday, January 28, at 2 o'clock p.m.

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